

SHORT SERMONS,

DESIGNED

FOR THE USE OF THOSE, WHO HAVE BUT
LITTLE TIME OR INCLINATION

TO READ

LONGER DISCOURSES.

By THOMAS T. BIDDULPH, A. M.
THE FIFTH EDITION, CORRECTED AND ENLARGED.

Thy word is truth. JOHN xvii. 17.

See that ye refuse not HIM that speaketh: for if they escaped
not who refused him that spake on earth, much more shall
not we escape, if we turn away from HIM that speaketh
from heaven. HEB. xii. 25.

Gresham

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TO THE
R E A D E R.

THIS little book is put into your hand from love to your precious soul. The Author is concerned for your eternal welfare, and wishes to promote it. He has a favour to ask of you: read what follows with deep attention, weighing the important truths, here set before you, in your mind. You can not but admit, that if these things be true, they are of the utmost consequence. Compare them with the scripture, the only rule both of faith and practice. If they be false, reject them; but if they be true, at your peril trifle with them. Life and death are set before you, and judgment and eternity are near at hand. Do not lay aside the thought of these things because neglected by the world. The word of God, and not the opinion of the world, will judge you at the last day. *John* xii. 48.—Once more: read but little at a time: pray earnestly for divine teaching; for God giveth his holy Spirit to them, that ask him. *Luke* xi. 13.

SERMONS.

SERMON I.

MATTHEW xvi. 26.

What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?

HOW little weight has this consideration on the minds of the generality of mankind! How few consider the salvation of their precious souls, as the great business of life! How little attention does this infinitely important subject gain in the world! You who are reading these lines, did you ever consider it? Did you ever lay it to heart? Are you acting according to the conviction, which the thought is designed to produce? May you not thus reason?—I have a soul as well as a body. My soul must live for ever in happiness or misery. It is capable of pain or pleasure inconceivably greater than my body. It is a matter of comparatively little importance, whether I am in abject poverty or the greatest affluence, during the few years I am to continue in the present world; whether I am respected, or despised, by my fellow mortals; whether my body is sickly or healthy, painful or at ease. These are matters of small consequence; death is certain, is near. “Ashes to ashes, and dust to dust,” must soon be pronounced over my lifeless body. In a dying moment if I could call the whole

world my own, what good would it do me? what comfort could it afford me? But whether my soul is to be eternally happy or miserable, the companion of angels, and saints made perfect around the throne of God; or doomed to weeping, and wailing, and gnashing of teeth, with devils and damned spirits in hell, where the worm never dieth, and where the fire never will be quenched: this is the momentous enquiry I ought to make. To escape from the wrath to come, and secure an inheritance among the saints in light, ought to be my great concern. Is it so? Which world is most in my thoughts, this or the next? Which am I most anxious about? Am I not often enquiring, what shall I eat, what shall I drink, and wherewithal shall I be clothed? But when did I seriously enquire, *What shall I do to be saved?* If I have no prevailing concern about my soul, I may be certain its state is bad, and its danger awfully great.

S E R M O N II.

I JOHN iii. 4.

Sin is the transgression of the law.

SINNER, did you ever enquire what sin is? Did you ever study the word of God, that you might have proper views of this greatest of all evils? If you have never made the enquiry, your state is bad, dreadfully bad. Your salvation is at stake. Look seriously into the text. Lift up your heart to God, and say, "Lord, give me proper views of sin." *Sin is the transgression of the law.* What law? The law of the most holy God. Where is this law to be found? It is contained in the ten commandments. Did I ever read them with a trembling heart and a faltering voice, asking, have I transgressed this

this or that part of God's holy law? Did I ever consider that the law may be broken by thought, as well as by word or deed? Did I ever reflect that the law is spiritual, reaching to the thoughts, purposes, and intentions of the heart: that every irregular thought is a transgression of the law: that every unholy desire is sin: that *for every idle word that men speak, they must give account in the day of judgment*; Matt. xii. 36. — that awful day, when the heart-searching God shall judge the secrets of our hearts? Alas! how many idle thoughts have passed through my mind, without the proper conviction attending each of them, that this is sin. (See Gen. vi. 5.) How many idle words have I every day spoken, without reflecting, that for every one of these I must give account? Matt. xii. 36. When did the evil of my thoughts and words extort an anxious cry from my heart, *God be merciful to me a sinner*? — If sin be the transgression of the law; that is, if falling short of the perfection, which the law requires in thought, word, and deed, be sin, as well as doing that which the law forbids; how much have I to answer for, that perhaps I never before thought of? Yet I have often confessed, *We have done what we ought not to have done, and have left undone what we ought to have done, and there is no health in us*. Alas! I have mocked God, by confessing with my lips what I did not feel in my heart. Let my conscience, O Lord, now be awakened to feel what sin is.

S E R M O N III.

ROMANS iii. 23.

All have sinned, and come short of the glory of God.

ALL—and therefore you, my dear Reader, and myself. We have sinned; that is, we have broken
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God's law; for *there is none righteous, not one*, Rom. iii. 10. there is none that has kept the law of God. We have transgressed *every* precept of his moral law, either in act, word, or evil desire. The charge is heavy, but the verdict is true. Let us consider the case, earnestly entreating God to enlighten our minds. Take the ten commandments into your hand, and read. We have broken the *first* commandment by trusting in and loving other things more than God. *Thou shalt love the Lord thy God with all thine heart*. Matt. xxii. 37. In this we have come short. The *second* respects the manner in which God is to be worshipped, not with outward form and ceremony only, but in spirit and in truth. Alas! how deficient have we been in that serious attention, that inward reverence, and that devout affection, which his worship required! God is a jealous God. You say, you have never been guilty of profane cursing and swearing, and so think you have kept the *third*: but have you never in saying your prayers, and in reading the scripture, suffered the holy name of God to pass through your lips, without an awful sense of what you were doing, or even without thought? *God will not hold them guiltless, who take his name in vain*. Have you always employed the whole Sabbath in those religious exercises, which the *fourth* commandment enjoins; and performed those exercises in such a devout manner, that the law has nothing to charge you with, in thought, word, or deed? Sinner, lay your hand upon your mouth, and plead guilty. Need I go through the second table? *Dost thou love thy neighbour as thyself?* *Hast thou done unto all men as thou wouldst they should do unto thee?* Have you never been guilty of disobedience to your parents? Know you not, that every rising of causeless anger is murder? (Matt. v. 22.) that every unchaste desire is adultery? (Matt. v. 28.) that every secret fraud, and every neglect of affording that succour to the poor which is in your power, is theft? That every uncharitable thought is a breach of the *ninth*, and every covetous wish a transgression of the *tenth* commandment? Surely all have sinned in

in doing that which the law forbids, and in not doing that which the law commands. What have I then done, or what have I not done? *All have sinned.* What is my state? A state of sinfulness and misery. Why have I not felt it till now? Because sin hath blinded mine eyes against the light of truth.

S E R M O N IV.

GALATIANS iii. 10.

Cursed is every one that continueth not in all things, that are written in the book of the law to do them.

WHAT means that awful word "*cursed?*" The curse of God is the declaration of his just anger and wrath against sin and the sinner. *Who can stand in his sight, if he is angry?* Psalm lxxvi. 7. But who is cursed? *Every one*, whether young or old, rich or poor, learned or ignorant, *that continueth not*, throughout the whole period of life, without any intermission, failure, or defect whatever, *in all things*, in thought, word, and deed, doing perfectly what the law requires, and keeping himself absolutely free from what the law condemns, *in all things that are written in the book of the law to do them*, (the law being understood in its spiritual and most exalted sense and interpretation :) and remember that it is further said, James ii. 10. that *whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.* Now consider, has there been a day, an hour, a moment, in which your state has been such as the law requires? The curse is pronounced on every transgressor, for every transgression: not only for profaneness, murder, adultery, and such-like gross acts of sin, but for every sinful thought, and in every moment in which you have failed

to love the Lord your God with all your heart and with all your soul. O how many curses then has the law denounced against you, and me! It has been revealing the wrath of God against us every moment of our lives; for every moment of our lives we have been sinning against God. Are these things so? Can you from scripture prove them to be false? What! is every sinner cursed for every sin, and have I been perpetually sinning all my life? Is it true, that I have never, from a sincere regard to God, made conscience of one thought, word, or action? never performed one duty, or abstained from one sin, on a right motive, love to God? Has my whole life been one uninterrupted course of evil? Is my state, then, a state of condemnation? How astonishing it is! What a proof of the darkness of my mind, and the hardness of my heart, that I can live one hour at ease under the curse of God! That I can lie down or rise up without trembling, since the curse of God must plunge the impenitent sinner into hell?

S E R M O N V.

ROMANS vi. 23.

The wages of sin is death.

SIN is the transgression of the law. 1 John iii. 4. that eternal rule of right to rational beings, the moral law of God. It is sin, all sin, every sin, that is here spoken of. Death, whatever that word means, is the just and certain reward of every sin committed in thought, word, or deed. But what is death? The death of the body is its separation from the soul. You are a sinner; and this effect of sin you have begun to feel in all those pains and sicknesses, which are bringing your body to the grave. You are

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now a dying man. The death of the body, or its separation from the soul, will occasion its return to the dust, from whence it was taken. But death in the text means vastly more: the death of the soul. What is that? It is something as much more dreadful than that of the body, as the soul is of more value than the body. It is the separation of the soul from God, as its life and happiness: hence it becomes a state of unavoidable sin, and first or last, a state of self-tormenting anguish, arising from the forfeiture of the friendship of God, with all its attendant blessings. For God is that to the soul, which the soul is to the body. Spiritual death, or the death of the soul, consists not in the loss of consciousness or feeling, but in the loss of the image and favour of God. *For in his favour is life*; (Psalm xxx. 5.) and in his frown is death. If you, my dear fellow sinner, are not made alive by God's converting grace, this is your state. You are *dead in trespasses and sins*: and unless you are quickened by God's spirit, communicated to you before your departure hence, in this unhappy state you must for ever continue; for the death spoken of in the text is opposed to *eternal* life in the following clause. And oh, if the effect of this spiritual death be misery, even in this present life, (as the experience of every man testifies, if he will own the truth,) then what must it be in the world to come! Ah! who can tell? We read of *a worm that never dies*, to prey on the tormented conscience: of *fire that never can be quenched*, to destroy both body and soul in hell: of *weeping, and wailing, and gnashing of teeth*: and all this is to last for ever. But is there not a disproportion between the offence and the punishment? Let God be true, and every man a liar. He says, *the wages, the just reward, of sin, is death*. God's truth binds him to fulfil his threatenings, as well as his promises. O, fly from the wrath to come; for *who among us can dwell with devouring fire? Who among us can dwell with everlasting burnings?* Isaiah xxxiii. 14.

S E R M O N VI.

Acts xvi. 30.

What shall I do to be saved?

THIS is the anxious inquiry of an awakened sinner. By an awakened sinner, I mean the man who knows what sin is, and who painfully feels that he is a sinner, and as such under the curse of God, and in danger of hell-fire. Are you an awakened sinner? Alas! all men are naturally asleep, and insensible of their danger; and so they continue, till they are roused up out of their carnal slumbers by the word and spirit of God. *They cry, peace, peace, to themselves, when there is no peace;* for God hath positively said, *Isa. xlviii. 22. There is no peace to the wicked.* They live on day after day, keeping death, judgment, and eternity out of their thoughts: never reading the bible with a sincere desire to know what their state is, and never crying to God from the bottom of their hearts, *God be merciful to me a sinner.* If you can live without earnest prayer to God for mercy, habitually neglecting it, you give as full proof that you are *alienated from the life of God through the ignorance that is in you*, as if you were living in the grossest immoralities. But when it pleases God to fasten conviction on the heart of a man, and awaken his conscience, then he starts up as one out of sleep. He sees what he never discovered before, that it is an evil and bitter thing to sin against God. He reads the word of truth, that *the wicked shall be turned into hell, and all the people that forget God*, (Psal. ix. 17.) and trembles as he reads. He acknowledges, "I have forgotten God, and sinned against him;" and being convinced that *the wages of sin is death*, he asks, how shall I escape the damnation of hell? Such a man is deeply in earnest when he makes the inquiry, *what shall I do to be saved?* He feels that his all for eternity is at stake. The world, with all its pleasures, profits, and honours, becomes tasteless and insipid; it cannot give ease to his
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aching heart, nor heal his wounded conscience. He now begins to pray. His prayer is now the real language of his heart, not the formal unmeaning service it was before. A sense of his danger drives him to the throne of grace. The word of God he now reads as the decision of eternal truth; and he reads it as having an interest in every line. Sinner, has this inquiry ever been yours, *What shall I do to be saved?*

S E R M O N VII.

MARK i. 15.

Repent ye and believe the Gospel.

THESE are the words of our blessed Saviour, addressed to poor guilty sinners, like you and me. But what is repentance? It is the work of the Spirit of Christ upon the heart, producing such an inward sense of the evil and guilt of sin, as makes a man wonder that he is out of hell; such an hatred of sin, as causes a man to forsake it; and such an apprehension of the consequences of sin, as makes a man willing to be saved wholly and solely through what Jesus Christ has done and suffered for lost souls. The penitent sinner is convinced that sin deserves punishment; that he himself, as a sinner, is liable to the wrath of God; that sin *must* be pardoned or punished; that he can make no amends for the least of his transgressions, and consequently that his salvation must be all of grace. The man thus humbled is prepared to welcome the news of a Saviour, *who came to seek and to save that which was lost.* Matt. xvii. 11. Such is the gospel. It is glad tidings to a lost guilty world. The sum and substance of it is this, *that Jesus Christ came into the world to save sinners.* 1 Tim. i. 15. He died to make satisfaction for their sins: and being God and man in one Christ, *he is able to save to the uttermost all*
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that come unto God by him. Heb. vii. 25. His blood, being the blood of God incarnate, (*Acts xx. 28.*) was infinitely meritorious: and it was shed for this very purpose, to take away sin: so that if your sins, poor self-condemned sinner, are more in number than the hairs on your head, or the sand on the sea-shore; if they are great and aggravated, and red like scarlet, yet there is hope: *the blood of Jesus Christ cleanseth* (hath virtue to cleanse) *from all sin.* 1 John i. 7. But how am I to become interested in this, and get the comfort of it? *Believe the gospel:* rely on what the word of God says about Jesus Christ, and his willingness and power to save sinners. But may I without presumption believe, that Jesus Christ came to save such a wretch as I am? Yes, *this is God's commandment, that ye believe on the name of his Son Jesus Christ.* 1 John iii. 23. There can be no presumption in doing what God has commanded, and taking God at his word,

S E R M O N VIII.

I TIMOTHY i. 15.

This is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners, of whom I am chief.

THIS is the sum of the gospel. Jesus Christ is God: he made the world, and all that therein is, the round world, and them that dwell therein: (see *Col. i. 16.*) but we his creatures broke his laws, and rebelled against him. He might justly have cast us all into hell, the lake that burneth with fire and brimstone. But O, wondrous love! *God was manifest in the flesh; was born into the world.* For what purpose? *To save sinners.*
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How did he save them? By dying for them upon the cross, *bearing their sins in his own body upon the tree*, and washing them from their sins in his own blood. Did I ever consider this wonderful love of God? I am a sinner, born in sin, and as such liable to eternal punishment. *Jesus Christ came into the world to save sinners*, even such as I am. Have I ever earnestly entreated him to save me? Do I believe that I am a miserable sinner? Do I feel it, and lament it? And am I sensible that unless Christ saves me, I must be a damned soul for ever? Alas, how many never go to Jesus Christ to save them! How many are careless and unconcerned about what Jesus Christ has done for sinners! But do I lay it to heart? Are all my hopes built upon this faithful saying, *that Jesus Christ came into the world to save sinners*? O what a comfortable saying it is, that though I am a sinner, the chief of sinners, yet I may be saved from the sins I have committed, and the hell I have deserved, if, under a penitential sense of my wickedness, I look to Jesus Christ, and trust in HIM! O may the Holy Spirit enable me thus to look unto Jesus. O, what should I, a poor, wretched, helpless sinner do, if there was no Jesus to save me? How eagerly should I welcome such glad tidings! Surely the message is *worthy of all acceptance*, and ought to be received by all, since all have sinned, and stand in need of being saved; and since all who feel their lost estate, may come to HIM who is able to save them. O Lord the Holy Ghost, enable me to believe to the saving of my soul.

S E R M O N IX.

JOHN vi. 37.

Him that cometh to me I will in no wise cast out.

HOW tenderly compassionate is the dear Friend of poor lost sinners! How anxious does he appear to

remove every objection out of the way of the enquiring soul, that is made willing to be saved on gospel terms, *by grace through faith!* Eph. ii. 8, Lest such should be discouraged, how graciously does he describe their character and feelings, inviting them with all the eloquence of god-like pity to come unto HIM! Hear his words, Matt. xi. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you rest.* Are you weary of the slavery of sin, and the bondage of Satan and the world? Are you heavy laden with guilt in your conscience, and fear in your heart? Behold, the loving Saviour stands with open arms to receive you; and these are the gracious words which proceed out of his mouth, *Come unto me, and I will give you rest. He is faithful, that hath promised.* Heb, x. 23. and cannot deceive you. *He will not alter the thing that is gone out of his lips.* Psal. lxxxix. 34. Make the experiment; come to him. He is able to save, and he is willing to save; wherefore should you doubt.

But you say, "I am a great sinner." Be it known unto you, that Jesus Christ is an almighty Saviour. You say further, "I have continued long in open rebellion against him: I have been many years sinning against him with an high hand." Be it so; you are not out of the reach of mercy, nor is your case too desperate for the skill and power of the great Physician. Do you still object, "I am a sinner of no common kind, of sinners I am chief," Even unto you is the word of this salvation sent. The blood of Jesus is *the blood of GOD*, (Acts xx. 28.) and therefore *cleanseth from ALL sin.* 1 John i. 7. The righteousness of Jesus is the righteousness of GOD, (Rom. iii. 23.) and therefore is sufficient to justify the most ungodly. Do not despair; for thus saith thy Saviour, the lover of thy poor lost soul, *Him that cometh unto me I will in no wise cast out.* He makes no exceptions; being not willing that any should perish, but that all should come to repentance. 2 Peter iii. 9.

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But you say, "must I not mend my heart and reform my life, before I venture to approach him? If you wait till you have effected this in your own strength, you will, after all, die in your sins. This he must do for you: and this he will effectually do for you, when you come to his cross, confessing your sins, and trust in his blood as your atonement. You must come to him, just as you are, a poor vile sinner, to be washed in his blood, to be clothed in his righteousness, sanctified by his spirit, and fitted for his glory. Why do you object to receive, what he is so ready to give; and that freely, *without money, and without price*, (Isa. lv. 1.) even pardon, holiness, and heaven. *He professedly receiveth sinners*, (Luke xv. 2.) that he may save them: and has solemnly declared, HIM THAT COMETH UNTO ME, be the person who or what he may, I WILL IN NO WISE CAST OUT,

S E R M O N X.

ROMANS V. 1.

Being justified by faith we have peace with God through our Lord Jesus Christ.

THERE is no peace, saith my God, to the wicked. Isa. xlviii. 22. An unpardoned sinner can have no peace with God. While his conscience is unawakened, he may be careless and secure, but as soon as his eyes are opened and his heart is made to feel, he must be miserable, till God speaks peace to his guilty soul. To be justified is to be pardoned and accepted of God. Pardon and acceptance are only to be obtained by faith in Jesus Christ, as having atoned for sin by his precious blood. When it is given me to believe that Jesus Christ hath taken away my sins, there is nothing more to distress my conscience;

conscience: then I have *peace with God*. The distress of an awakened soul arises from a guilty conscience, and a sense of his sins. As soon therefore as the poor trembling sinner discovers, that Christ died for such, as he is; that Christ, being God, is able to save the chief of sinners; that this was his errand in the world, and that he hath said, *him that cometh unto me I will in no wise cast out*, John vi. 37. as soon as the poor sinner believes this, he has peace with God; he can call God his father; he can trust God for every thing: he can think of death with comfort, and rejoice in hope of the glory of God. Sinner, is this your state? Do you know that there is no salvation without an interest in Christ? That there is no peace with God but through Jesus Christ? That unless your sins be pardoned, your life must be unhappy, and your death the entrance on eternal misery? If I am looking unto Jesus as the only Saviour, and in self-despair have fled unto him for refuge, then God is no longer angry with me; my sins, which are many, are forgiven; my person is accepted; and if I die to night I shall go to God. O happy state, to have nothing to fear in life or death! To have God for our Father, Christ for our Redeemer, the Holy Ghost for our Comforter, death our friend, heaven our home, and an happy eternity before us of peace and joy. Sinner, is this thy case?

S E R M O N . XI.

I PETER ii. 7.

Unto you which believe he is precious.

THE Apostle is speaking of Jesus Christ, the dear dying friend of poor lost sinners, who pitied us when we had no pity on ourselves; and died for us, when otherwise we must have been cast into hell. Now if you believe this, that your sins would have damned you,

you, if Christ had not taken them on himself; and that you must have been cursed for ever, if Christ had not been made a curse for you: if you feel in your hearts an humble assurance of pardon purchased by his blood; and if you can consider him as saying to you in the gospel, what he said to the poor sinful woman, *Luke vii. 48, 50. go in peace, thy sins are forgiven*; then Christ is precious to you, you love him above all things. You love to think of him, you love to hear of him, you love to talk of him: whatever he has commanded, you desire to do; and what he has forbidden, you would not willingly do to gain the whole world. You are now become a new creature. You cannot live as you once lived. You are *born again. Old things are passed away, and all things are become new. 2 Cor. v. 17.* The things which you once hated, such as prayer, praise, hearing and reading God's word, you now love: and the things you once loved, such as vain sinful conversation, amusements, &c. you now hate. You cannot now go to bed at night without thanking your precious and adorable Jesus for the mercies of the day; nor without committing yourself to his protection for the night, and trusting your soul in his hands, that if you die before morning, he may receive you unto himself; and when you rise in the morning, you cannot go out into the world about your lawful business, without begging him to keep you from the snares of the world and the temptations of Satan. Your one object is to please your beloved Saviour, and above all things you fear to offend him. You desire, that *whether you eat or drink, or whatever you do, you may do all to the glory of God. 1 Cor. x. 31. The love of Christ constrains you. 2 Cor. v. 14.*

S E R M O N XII.

HEBEWS ii. 14.

Follow holiness, without which no man shall see the Lord.

GOD is an holy God: Christ is an holy Saviour: the Spirit of God is an holy Spirit: heaven is an holy place: the angels are holy angels: and all God's redeemed people are an holy people. Am I an holy person? If I am not, it is written, *I shall not (cannot) see God*. Holiness is a separation of heart from sin to God. It is not mere decency of conduct: there may be external morality where there is no holiness, though there can be no holiness without morality. If you are an holy person, you not only abstain from sin, but you really hate it. You hate all sin: whatever is not consistent with the will of God you hate and abhor. Your abhorrence is turned against yourself on account of your remaining sinfulness. You not only discover sin in your life, but in your heart. If you are a sanctified person, you not only make a conscience of your actions and words, but of your thoughts. You not only desire to appear good in the eyes of the world, but to approve yourself to God who searcheth the heart. You seek an inward conformity to the mind and will of God. Is this the case? Remember that it is written, *without holiness no man shall see the Lord*. Holiness is, in short, the love of God shed abroad in the heart by the Holy Ghost given unto us. This love becomes the *motive* to all holy obedience: the word of God then becomes the *rule* of the whole conduct: and the glory of God is proposed as the *end* of our conversation. Now no man can enter heaven till he is made holy. Do you believe it? And is it the prayer of your heart, "Lord, sanctify me wholly, body, soul, and spirit?" If it be, the Lord hath begun the good work on your heart; and he will perfect it unto the day of Jesus Christ, that you may be presented holy and unblameable before him in love.

SERMON

S E R M O N XIII.

TITUS ii. 13.

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.

THIS is the happy privilege of the believer in Jesus, to be looking for the second appearance of his Lord. Jesus has promised that he will come again: that he will come *quickly*. Rev. xxii. 20. He has declared, that his coming will be *sudden*, like that of *a thief in the night*. 1 Theff. v. 2. The believer is a man, who is expecting it, waiting for it, and preparing to welcome it. He knows, that though *the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; yet, that another end of his coming is, that he may be glorified in his saints, and admired in all them that believe.* 2 Theff. i. 8, 10. Therefore he looks for that blessed hope. He has peace with God through Jesus Christ. Guilt, the cause of fear, is taken away. He believes, that the Judge is his friend; therefore he looks forward with a comfortable expectation. He feels, that this present state is not his rest: for though the guilt of sin is taken out of his conscience, and the love and power of it out of his heart; he painfully feels, that *sin yet dwelleth in him*; and therefore longs for the coming of Christ, that he may totally destroy it. The hope he has is a *blessed* hope; because the things hoped for are inestimable in value, eternal in duration, and certain to the man, who looks for them in faith and hope. *We that are in this tabernacle, (of flesh and blood,) do groan, being burdened [2 Cor. v. 4.] with sin, affliction, and temptation: but at the glorious appearing*

appearing of our Lord Jesus Christ, God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. Rev. xxi. 4.

S E R M O N X I V .

LUKE xi. 13.

If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the holy Spirit to them that ask him?

IN these words our gracious Father, who is in heaven, permits us to decide an important point by the conviction of our own consciences. He appeals to our feelings as parents, in order to encourage our hope, and enliven our confidence. Ver. 11. *If a son ask bread of any of you that is a father, will he give him a stone? If a hungry child come to a father, saying, "Father, I am starving for want, give me bread to eat;" would the father, (unless he were worse than a brute,) give his child a stone, to mock him? Or if he ask a fish, will he give him a serpent? Or if he ask an egg, will he give him a scorpion, to destroy him? Certainly not. How much more then shall your heavenly Father, whose affection for his poor sinful children is so infinitely superior to yours for the offspring of your bodies, give the holy Spirit to them that ask him?*

"I am a poor ignorant sinner. I want to know myself as a sinner before God, and as exposed to his just indignation. I want to know Jesus Christ as a Saviour to my poor soul: for *Him to know is life eternal*. But this
saving

saving knowledge I can only derive from divine teaching. God has promised his holy spirit, to lead the poor ignorant sinner, *that feels his ignorance*, (for that is the point,) into all truth necessary for his comfort and salvation. O Lord, let thy holy Spirit be my teacher."

"I am a poor *helpless* sinner. I find I have no power to believe on the Son of God. Yet faith in him is essential to salvation. My conscience is distressed on account of my sins. I want to *know HIM, and the power of his resurrection*. But I can no more believe, by any mere exertion of my own powers, than I can make a world. God has promised his holy Spirit, to create faith in the heart of every humble supplicant. O Lord, help me to believe, to the peace of my conscience, the joy of my heart, the sanctification of my nature, the salvation of my soul, and the eternal glory of thy name."

God giveth his holy Spirit to them that ask him. We can do no good, we can do nothing but sin, and so destroy ourselves, without his special assistance. Do you feel, you want it? And does want and absolute necessity drive you to a throne of grace for this comprehensive blessing? Do you ask, as an hungry child asks his father for bread? Are you sensible of your ignorance, so as earnestly to seek his divine teaching; and of your helpless state, so as to ask help of God? *Ask, and ye SHALL have: seek, and ye SHALL find: knock, and it SHALL be opened unto you*. Consider, God cannot break his word. If you have asked without receiving, it is because you did not ask in earnest. You do not feel your want. Ask of God to give you to feel your wants, and then he WILL supply them: ask him to teach you to pray. Come to him as a poor, ignorant, helpless child, for *except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven*. Matt. xviii. 3. Lord, give unto us this child-like spirit.

SERMON

S E R M O N X V .

HEBREWS ix. 27.

It is appointed unto men once to die, and after this the judgment.

YOU and I are dying creatures. We have seen many of our friends and relatives laid in the grave: many as young as ourselves, and apparently as likely to live. Some we have seen carried off by long and lingering diseases, and some cut down suddenly without warning. God only knows when we are to follow them into the eternal world. *We know not the day of our death. Our times are in God's hand.* It may be to night. We are certain the moment of death must come. We are certain it can be at no great distance: but we know not how near. Now if these things are true, what madness it is to put off the necessary work of repentance to a future day! We are not certain of seeing to-morrow: and as repentance is *the gift of God*, if we neglect to ask for it to day, and refuse to hear his warning voice, he may say to us, as in *Prov. i. 24. &c.* *Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, and mock when your fear cometh. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall ye call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not chuse the fear of the LORD.*

After death comes the judgment. We must all stand before the judgment seat of Christ, to give account of the things done in the body, whether they be good or bad. Who must appear there? All, young and old, rich and poor, without distinction or exception. You and I must meet there.

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there. But for what purpose? To give an account of what? Of all our secret thoughts, known only to ourselves — of all our secret actions, which no eye saw, but the all-seeing eye of the omniscient Judge. He keeps a book of remembrance, in which every evil thought, word, and work, is registered: every one of which will be then brought forth, to our eternal confusion; unless they are washed away in the precious blood of the Lord Jesus Christ. We read, *Rev. vi. 16.* that some, in that day, will call on the rocks and mountains, saying, *fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.* God grant it may not be your case or mine. But, in order to avoid this dreadful state, we must *seek the Lord while he may be found, and call upon him while he is near: the wicked must forsake his way, and the unrighteous man his thoughts, and return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.* This is the day of grace. But it will be too late to seek for mercy when the day of judgment comes. If you die without an interest in Christ, it had been *good for you if you had never been born:* for it would be better to have had no existence at all, than to have a miserable existence in hell for ever. This must be the portion of every unpardoned, unconverted sinner. God hath said it, who cannot lie.

S E R M O N XVI.

HEBREWS ii. 3.

How shall we escape if we neglect so great salvation?

A SALVATION great indeed, beyond description, or conception, contrived by the wisdom and love of God for my poor lost soul! A salvation, procured by the death

death of the only begotten Son of God. How near was I to the brink of hell! How deeply was I fallen! How many and great my sins, to make such a salvation necessary! How dangerous must it be to neglect it! God has no other Son to give! If you are unconcerned about it, if you take no pains to secure it, if you are unaffected with your danger, and with the salvation that is proposed to you; how can you escape? It is impossible. You reject the only Saviour, and thereby commit the greatest sin: you spurn at God's mercy in Christ, and trample the precious blood of Christ under your feet. Are you not shocked at such a thought? Be assured, that every careless, prayerless sinner, is guilty of this. There is no relief provided for those who reject Christ. *There remaineth no more sacrifice for sin.* Their ruin is certain, is near, and will be eternal and intolerable. Remember, *this is the accepted time, and this the day of salvation.* 2 Cor. vi. 2. If you die without Christ, you can never see the face of God with comfort. You must hear the Judge pronounce your sentence, *depart ye cursed into everlasting fire prepared for the devil and his angels.* Matt. xxv. 41. God forbid! Once more I intreat you, my fellow sinner, before you close the book, stop, and think. Nay, go upon your knees, and pray to God to awaken your conscience, and give you the knowledge of Christ. My poor prayers are offered up for your salvation. I have no motive in putting this into your hands, but your eternal good. "O God, may this little book be productive of good to the reader's soul, in time and eternity. Follow it with thy blessing: and may thy precious truths, therein set forth, be *the favour of life unto life; and not of death unto death!* Grant it, O Lord, for Jesus Christ's sake. Amen. Amen.

THE END.